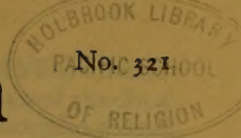


# The Christian News-Letter



*Edited by*  
KATHLEEN  
BLISS

29th September, 1948.

AMONG THE SUBJECTS discussed at the Amsterdam Assembly by its committee on Reconstruction and Inter-Church Aid was the plight of some 12 million refugees in Europe. Many people in this country are aware that this problem exists, but it is often difficult to find a concise statement of who and where these people are, who is responsible for them, and what is being done to help them. The Ecumenical Refugee Commission, which forms a part of the

World Council Department on Reconstruction and Inter-Church Aid, prepared for the Assembly Committee on the future of that Department an up-to-date and carefully checked summary of the facts. On the basis of this and other information we intend to make a summary of the refugee position in this News-Letter, in the belief that it will be of interest and use to a number of our readers.

The refugee problem is not only a European problem: it is a world problem, and no accurate estimate of the numbers of persons involved can possibly be formed. Every new outbreak of conflict produces more refugees and the most awful conditions may develop within a few weeks or even days of a new conflict, as among the Arab refugees camped outside Jerusalem and in Transjordan. Refugee problems are created by the temper in men's hearts which makes moderation and mediation a crime and shoots a

## NEWS-LETTER

REFUGEES

## SUPPLEMENT

CIMADE—ECUMENICISM  
IN EVANGELISM

BY

MAX-ALAIN CHEVALLIER

Gandhi and a Bernadotte. It is a rising temper in these days, and very few are the signs as yet of a renewal of the counter forces of goodness, decency, and love in an active or, one might say, an aggressive form. We might fill a News-Letter with news of what is happening among refugees in China, where for centuries peasant populations have fled from war, flood, plague and famine, and returned to start life again with nothing but bare hands and a few seeds. But uprooted populations which have known a high standard of living fall into a deeper distress, a more helpless distress, and we intend to turn attention in this News-Letter to refugees in Europe.

### REFUGEES IN EUROPE

When the war in Europe ended in 1945 there were between 14 and 16 million people in Europe who had been removed from their homes and countries, as prisoners or as labourers. Most of these were nationals of the United Nations. The work of repatriating them, caring for them until they could be repatriated, and giving them the needed legal and financial help, fell to the Combined Repatriation Executive of the Occupation Armies and then to UNRRA. The work of repatriation done by the occupying armies was superbly swift and efficient. When UNRRA came to an end in 1947 the Social and Economic Council of the United Nations, after much debate, set up the Preparatory Commission of the International Refugee Organization. At the beginning of the year the Preparatory Commission of I.R.O. calculated that it had a million and a half refugees under its care—Poles, Ukrainians, Jugoslavs and former citizens of the Baltic States. Nearly all are in Germany. Here they are for the most part gathered into camps, are given preferential treatment in food and employment, and have a status as United Nations nationals; but for all this their plight is miserable. They are strangers in a strange land, their presence often deeply resented by the German population. Return to their own land is unthinkable, and their only hope is that a place may be found for them by other countries where they may settle down and begin life anew. Included in the refugees under I.R.O. protection there are also some 366,000 Spanish Republicans, White Russians,

Armenians and others who had been the care of the League of Nations High Commissioner for Refugees and the Inter-Governmental Committee for Refugees. Only a small minority are Jews.

The I.R.O. has to provide immediate care for all but the minority who have found some wage-earning occupation, and to seek by official means some permanent solution. Its meagre funds are not wholly adequate to its task, and it is hampered by the restrictive immigration policies even of countries which are members of the Organization. It has three years in which to do its work, and one year is already completed. There is no other United Nations agency for dealing with the problem of refugees.

It would not be right to attempt to summarize the refugee situation in Europe without remembering the large but wholly unknown number of displaced persons in Russia. The Russians began in 1940 transporting to the East large numbers of civilians from Poland, Galicia, and Baltic States. Many of the Poles returned after the war. It is known that the population of the Baltic countries in 1939 was over 6 million ; it is now, according to Russian census, only 3.3 million. As there are about half a million Baltic people in central and western Europe, the question arises where the remaining  $2\frac{1}{2}$  million citizens of these countries can be. Dead or alive they must be in Russia or Russian occupied country, along with many persons belonging to German minorities in Rumania and Hungary. These facts must be mentioned, not because there is anything the western nations can do about them, but because they explain the adamant refusal of many thousands of people in a seemingly desperate plight in Europe to return to lands under Russian influence.

#### **WHAT IS BEING DONE**

What the nations of the world, particularly those who are members of the I.R.O., are doing and may do in the future to give work and homes to refugees of all categories cannot be considered without saying what they have already done. Sweden, in addition to the refugees whom she harboured temporarily during the war, has integrated 100,000 refugees



into her national economy. Great Britain still has 50,000 refugees who came to her before the war, and since July, 1947, she has admitted a further 60,000 including 5,000 dependents. France has more than 600,000 within her borders, of whom a third came during and after the Spanish war; even in her present poverty, France has remained true to her long tradition of providing political asylum, and M. Bidault has been, among the foreign ministers, the protagonist of a generous policy for receiving and domiciling refugees. The United States has admitted 13,000 refugees since the end of the war through normal immigration channels, and Canada a similar number.

The sum total of admissions since the war to the United States, Canada, Brazil, Australia and Palestine was, by July of this year, 132,481. This is a meagre number compared with the whole. The great majority are single men and women, or the male members of families who have been recruited to support national labour programmes. Very few countries have admitted family groups. Norway is giving active consideration to a plan for accepting a number of aged and infirm refugees. The United States is a major contributor to the funds of I.R.O., but the action of Congress to admit refugees as permanent settlers has been reluctant and slow. In July the so-called Wylie Bill finally passed through Congress: it provides for the admission to the United States of 205,000 refugees in the next two years, but those who know the refugee situation well say that many refugees in most desperate need will not pass the innumerable ingeniously devised obstacles with which the Wylie Act is hedged about. Nearly all visas issued in the two years in which the Wylie Act is operative will be deducted from the immigration quotas for future years.

Various countries are making agreements with I.R.O. on the future settlement of refugees. Canada, for example, will take a further 60,000 before June, 1949, including many who are nationally akin to present settlers, particularly Balts and Ukrainians. Brazil will take something like 15,000 in the same period, mostly for agricultural work, and about 30,000 will go to Argentina; Chile will take 5,000 plus

families. But since all these agreements have been negotiated through I.R.O., they only deal with refugees who fall within its scope. In some cases a small number of *Volks-deutsche*, German speaking citizens of Hungary, Czechoslovakia and other countries, are included.

Voluntary organizations have given substantial help to I.R.O. by providing workers and supplies in the Camps in Germany or by making arrangements to meet and transport refugees on disembarkation in the various countries, and to help them to find homes, work and new social and religious contacts.<sup>1</sup> But it has to be honestly admitted that the attitude of some trade unions and some Churches leaves much to be desired. The care with which some ecclesiastical authorities have enquired about the religious profession of refugees and enlarged upon the dangers of "destroying the religious balance in the population of receiving countries" has been commented on with angry despair by those who are working desperately to find support in countries which could take many refugees if there were only a public opinion to press for a generous policy.

#### REFUGEES OUTSIDE THE CARE OF I.R.O.

Desperate as is the plight of the refugees for whose care I.R.O. was created, and difficult as the task of finding a new life for them is proving, they are a small number when compared with the huge number of at least 10 million refugees of German race who were expelled from countries of eastern Europe or fled to the west in advance of expulsion. In addition there are nearly a million refugees from the Eastern Zone living in the west in almost the same conditions, and 4 million Germans in the three Western Zones, who lost their homes and all their possessions as a result of Allied bombing and are living in the greatest poverty among the ruins or in the countryside.

<sup>1</sup> The Refugees Defence Committee (Secretary, Sir Clifford E. Heathcote-Smith, K.B.E., C.M.G., 60 Buckingham Palace Road, S.W. 1) watches over the interests of non-repatriable refugees in Europe. The Foreign Workers' Committee of the British Council of Churches (Secretary, The Rev. J. B. Dakin, 5 Southampton Place, W.C. 1) welcomes European voluntary workers and in particular helps to provide for their religious needs.

These 10 million are not the responsibility of the I.R.O., and to bring them under the care of I.R.O. would require a change in the Charter of the United Nations.

It is not generally realized that the presence in Germany of the 10 million Germans expelled from eastern Europe is the result of action by the Allies. At Potsdam in August, 1945, the Allies resolved that there would have to be substantial transportations of persons of German race from Poland, Czechoslovakia and Hungary. By November, 1945, the Allied Control Council had computed that there would be 6 million expelled persons, and had allocated them to the three Zones. (The French were not present at Potsdam.) By April, 1947, when the expulsions ceased, not 6 but 10 million German refugees were found to be in Germany. The mounting fury with which they were hounded out, robbed of their land, their tools, their property, their rights, their valuables and even their clothes, is one of the blackest stories in all European history. Infected by the fury, other countries such as Yugoslavia and Rumania, began hounding out German-speaking populations. Some of these refugees fled into Austria, which, with a native population of 6 million, now has more than half a million refugees; the main bulk came to Germany.

The vast problem of the 10 million German refugees now in western Germany is scarcely touched by the activities of I.R.O. The main burden rests upon the German people themselves, upon their civil Government, their voluntary organizations and their Churches, with a certain amount of help from the occupying powers and from outside Germany. In all parts of the British and American Zones special refugee ministries have been set up, and under them are regional refugee offices with branches in all areas. The regulations in the eighteen *Länder* differ from each other. Many have refugee laws, and in the United States Zone there is a zonal law for refugees which equalizes the expellees and the indigenous population in nationality, public welfare, admission to professions and civil service and allocation of housing. In some districts there has been a far-reaching



confiscation of the private property, furniture and household equipment of the indigenous population in the interests of refugees ; other authorities have diverted a small supply of newly made articles to refugees. Many have established camps, hospitals, invalid homes, homes for the blind, the aged and children. Both the British and American Military Authorities have made grants of equipment.

In the early days there was only one task—that of keeping the refugees alive—but there are other even more difficult tasks. The great majority of the Germans expelled from the countries of eastern Europe were not unskilled labourers. According to pre-war census figures of these people, a third were employed in industry and handicrafts, nearly another third in agriculture and forestry (including 700,000 peasant farmers and their families); one-sixth were employed in public utilities, and nearly a sixth in trade, commerce, and transport. Hardly any are now able to practise their own trade. One or two industries, for instance the Sudeten German glassware industry, have been partially re-established in other parts of Germany. But people had to go where there was some hope of finding living room, and most of the 66 per cent belonging to urban groups are scattered over the countryside ; agriculture and forestry in Germany have absorbed a considerable number of refugees, but those who were farmers in their own right are now for the most part performing the roughest and least skilled work. Vast numbers of people who had skills of their own are now becoming a sort of fifth class, a new proletariat. Efforts have been made to provide refugees with work to which they are accustomed. Some authorities have commandeered professional equipment so that professionally qualified refugees may begin to practise again ; others have stipulated that when positions fall vacant they must be given to refugees. All such regulations are extremely difficult to carry out, and not unnaturally arouse the deepest resentment among the indigenous population. A further great social difficulty is caused by the disproportionate number of women, children, aged and infirm among refugees. Some countries which expelled their German-speaking minorities retained large

numbers of able-bodied skilled men : wherever there are refugees, the whole balance of the population is changed.

There are signs that in Germany some Germans at least recognize the cruel and terrifying fact that the refugees are not a temporary problem, nor are they a long-term problem of slow absorption into an existing economy. They are a sign that Germany as she was is at an end, that either there will be an appalling class war or a totally new social order will have to be built.

We would like to call special attention to a profound and thought provoking analysis which has reached us from Germany. We give a summarized extract of a discussion between Protestant, Catholic and Marxist representatives from all four zones.

“ The first contribution was from a representative of the official service for refugees. The often used phrase ‘ incorporation of the refugees ’ suggests that there is a stable social order into which the groups of the uprooted might be implanted. That is to turn the real situation upside down. The truth is that the uprooting of the refugees is a manifestation in concentrated form of the anarchy of the social structure of the broken German people. The refugee represents in naked form the inner and outer precariousness of the German people which was concealed under fragmentary surviving elements of the past. In the outward disruption of the family life of the refugees, in their isolation within the community, there is manifested the dissolution of the inner bonds of the indigenous, who so harshly and relentlessly defend their homes, their possibilities of work and their material and political privileges against the homeless, propertyless and workless refugees, because they themselves no longer possess any solid and secure relation to these values, and idealize these relative goods because they know that after the surrender of these outward securities they have no deeper uniting bonds, independent of circumstances, on which to fall back. Laws, regulations and public proclamations asserting that refugees are entitled to the same rights as the indigenous, have precisely the opposite effect : they create the impression that it is possible to provide by regula-



tion what can only be reached by an inner willingness and original solidarity.

“Modern social democracy is based on the assumption of the maturity of its members and therefore on the presupposition that the majority only desire such liberties and rights as can be enjoyed without cost to others. In life, abstract conceptions of freedom and human rights are always combined with quite definite and very precise conceptions, derived by each individual from his past or from his present condition of life, which are then immediately associated with these ideal values. This can easily lead, consciously or unconsciously, to the opinion that these ‘inalienable’ rights of individuals or groups must still be maintained even when their maintenance is at the cost of the greater part of the population.

“The ruthless and inhuman will for survival and self-maintenance behind the façade of freedom must lead to a subtle emptying and dissolution of bourgeois individuality, to a dominance of racial or class demands and to an inner ‘massification’ of the bourgeoisie, while it must at the same time give rise to resistance and avenging fury of a proletariat deprived of its rights. But if a consciousness of the impossibility of becoming free in any real sense through worldly security and egoistic self-maintenance is present, the proletarian situation must begin to permeate the life of the bourgeoisie. Beneath the apparent security and the protection it seems to give, there would arise an awareness of the essential isolation and exposure to risk, and out of this the need for essential uniting bonds would become apparent and the desire for these would gain in strength.

“It follows from this that among the groups enjoying relative security in life, only those who are able to recognize in the circumstances of the refugees their own inner insecurity and are able and ready to accept it, will have a capacity for understanding the abandoned condition of the refugees. On the other side, only those refugees will be able to work productively and actively in the new order of our social framework who, in the loss of their earlier privileges, are able to recognize the conditional character of *all* temporal

securities. "These qualities can, of course, be looked for only from a small minority, just as in the indigenous population also only an exceptional group can achieve a dialectical relation to their own privileged position and combine with this an openness to the proletarian situation.

"There must be developed there a closer drawing together of the élite groups of both parties. Out of this association there will develop, by an inner necessity, a realism rooted in personal bonds, a real objectivity and a new picture of a society."

In Church organizations and in voluntary help, wherever there is imagination at work, the handing out of goods and services is being subordinated to this greater and more important task for the future of building communities, which bridge the gulf between the refugee and the indigenous population and which restore some vestiges of a common life. The religious traditions among refugees are of the very greatest help in this matter. Often they are the only sense of community which a group of refugees possesses, now that land and property and a sense of place have all gone. The Hilfswerk, the great organization of the German Evangelical Church at work among the refugees, has established twenty dispersed Churches, Orthodox and Protestant, belonging to different language groups, and the little congregations associated with these Churches are dotted over the areas where there are refugees. The Ecumenical Refugee Commission<sup>1</sup> is helping to build links between some of these little congregations and congregations in this country and in other countries, so that in a small way a sense of belonging to a larger unit and not being alone is recovered. The Hilfswerk is also hard at work building new villages. The work is painfully slow, for the giving of charity and goods is so much easier than this task, and is still not rendered unnecessary by new insights into the real needs of refugees.

#### THE SUPPLEMENT

M. Max-Alain Chevallier is a member of a CIMADE team working in Germany.

*Kathleen Bliss*

<sup>1</sup> London Office, 5 Sumner Place, South Kensington, S.W. 3.

## CIMADE—ECUMENICISM IN EVANGELISM

BY MAX-ALAIN CHEVALLIER

WHEN the second world war broke out in 1939, the inhabitants of the frontier province of Alsace-Lorraine were evacuated, for reasons of security, to the south of France. These people, with their very strong local traditions, speaking no French and mostly Protestant by faith, felt socially and spiritually isolated in a southern country, where the majority were Catholics. It was absolutely essential that the Church should act, but its pastors were in the army and we had no Protestant social services in France on a national scale. The challenge of this exceptional situation impelled some young people to render the Church the service that it needed. They left their work or their studies for the time being and went to the congregations where they were needed; they divided the Church members into fresh groups, visited them, held regular church services and organized social work. This voluntary work undertaken by young people, which was a close combination of material aid and evangelization, was called the Comité Inter-Mouvements Auprès des Evacués (CIMADE).

During the years which followed, fresh crises arose: Jews and anti-Nazis fled from the Gestapo and flooded into France. At the frontier of the Pyrenees they were arrested, interned in concentration camps, deported or exterminated. These men and women could not be left entirely alone. Young men and girls from every class of society came forward and offered to help. In little groups of two or three, they tried to see what they could do. They had a house in the mountains at Chambon sur Lignon,<sup>1</sup> which they used as a hiding-place. In another place they had a wooden hut inside a concentration camp, where they managed to arrange divine services and to distribute relief.

Later on there were the air-raids. The working-classes—most of whom had no living faith—had to lead a miserable existence

<sup>1</sup> Chambon sur Lignon, Haute Loire, is a Protestant village of Huguenot origin. Between three and four hundred Jews were sheltered and helped to escape in this one village during the war.—Ed.



in the ruins or in rough wooden huts. Some young members of CIMADE went and lived among these working people, in a similar hut, for the sole purpose of bringing them certainty and joy through their witness and their help.

The Teams of CIMADE volunteers never have any definite programme of work. Their special vocation is to carry out urgent tasks as quickly as possible. They are always on the look-out for fresh needs which young people may help to relieve. Thus they have entered the political prisons, they have agreed to co-operate in the reform of the state prisons, they have opened receiving centres for displaced persons and for the thousands of fresh political refugees arriving in France every month. They have tried to arrange study groups for middle-class people who are isolated from church life in small heavily bombed towns.

### **THE PRESENT WORK OF CIMADE**

At the present time CIMADE has between 65 and 70 members, divided into mixed teams of two, three or four. Some of them are working among prisoners. Twenty wooden huts have been erected among working-class people in bombed towns. One hut has been erected in Germany for students and young workers, and will soon be followed by a second. In Paris an office for displaced persons and refugees looks after the material and spiritual welfare of 2,000 people every month, and the receiving centres have room for 200 beds and serve 12,000 meals every month. To-morrow fresh fields of activity may open. During the last few days, for example, CIMADE has been trying to find ways of helping the German students who have been hit by the recent currency reform, and who have been obliged to interrupt their studies in order to seek work in the French docks.

But we must not give the impression that the work of CIMADE is constantly extending. Sometimes the crisis by which it is faced disappears by itself: the inhabitants of Alsace-Lorraine have been repatriated; the persecution of the Jews is ceasing. On the other hand, if the exceptional situation is prolonged and becomes permanent CIMADE hands over the work to the competent organizations. In one place it hands over to the Church, or to a mission, the work of a hut in a damaged district. In another place it relegates some of its responsibilities to the official chaplaincy for foreigners in France. In speaking of

CIMADE we must therefore think less of an organized institution than of the mobile teams of young Christians, who are sent out to deal with all sorts of situations for which the existing organizations are inadequate.

#### AN ECUMENICAL FACT

CIMADE is one of the rare *facts* of ecumenism—not only because the World Council of Churches has given it material support from the very beginning, nor because the people who pray for it belong to different denominations all over the world. CIMADE is ecumenical in its actual work, in the people whom it tries to help, and in its members.

Among the people whom CIMADE tries to help are a large number of foreigners; some of them are already Christians, others are indifferent or sceptical. In the damaged towns there are many building-workers from other countries, for instance Italian masons. At Dunkirk, Boulogne and Havre, as in all ports, the population is cosmopolitan and includes Arabs and negroes from the French colonies. German prisoners—some of them pastors—are stationed everywhere, working in the damaged towns. Other Germans, most of them young, have volunteered to come and work in the French docks. And then there is the influx of political refugees and displaced persons. CIMADE is constantly dealing with fresh arrivals of Balts, Poles, Yugoslavs, Czechs, Hungarians, and Germans. . . . And the Jews and the Spaniards still need help. In the receiving-centres in Paris divine services are organized, and little parishes are formed as far as possible according to language, with refugee pastors.

But while dividing people according to language and trying to place them within their particular national tradition, CIMADE tries to bring them in touch with one another and with the French people. The receiving-centre at Sèvres, which was opened to enable refugee students to finish their studies, is a typical example. Fifty students live in this hostel, including Balts, Russians, Spaniards, Poles and Yugoslavs. Some are good Catholics, others are Protestants; three of them are even studying Protestant theology, and there are several members of the Orthodox Church, including the Warden. There are also

many who are indifferent to the Christian faith. CIMADE has tried to build up in this hostel a non-sectarian expression of Christianity, which is easy for everyone to understand. The centre of the religious life is found in Bible study, to which each student brings the wealth and the problems of his confessional tradition for free discussion. In this way every student makes progress in a real ecumenical education, in both senses of this word—both in its international and its interconfessional aspects.

Another aspect of the ecumenical work of CIMADE is the work it has been carrying on for more than a year among young Germans in Germany itself. It is a most unusual thing even to-day when a part of the country is occupied by French troops, for a French organization of young people to go to Germany, in order to try to get in touch with the Germans and to help them. The mere fact raises a question : are these CIMADE teams sentimental idealists, or are they the camouflaged instruments of French nationalism ? It is truly a hazardous undertaking. As a Christian one cannot deny that one is a citizen of one's own country ; that would be an easy way out of the dilemma. But can one resign oneself to complete lack of intercourse between members of the Church throughout the world ?

For the last three years the composition of CIMADE teams has also been ecumenical. At the end of the war young people from other countries and from various denominations, asked to be allowed to join the French teams. At first CIMADE hesitated about accepting them. Finally they were admitted and this was the beginning of a remarkable experience.

Over a third of the members of the CIMADE teams are now foreigners. We have had Swiss, Spaniards, Dutch, Swedish, Germans, English, one Russian, one Roumanian, Canadians, Americans. And the denominations have included Lutherans, Reformed, Methodists, Baptists, Episcopalians, Congregationalists, one Disciple of Christ, one Anglican and one Orthodox.

#### **ECUMENICAL DIFFICULTIES**

We are going forward with this work together, and we will take one team as an example. In a bombed working-class quarter in a town in Normandy, three girls (aged between twenty and twenty-six) are living in a CIMADE hut in the midst of the ruins : one of them is a French Lutheran, the second is a



member of the Reformed Church of Switzerland, and the third is an Episcopal Methodist from America.

Their first task is a social one: assistance to families, the problems of poverty, alcoholism and immorality. There is nothing extraordinary in the co-operation of three Christians for a task of this kind. But discussion immediately starts between the different traditions and the different national or confessional temperaments. One of our three members is absorbed by the urgent need for practical help; another wants to discover the sources of the evil; while one wants to undertake the moral education of the workers, another thinks it is sufficient to preach the Gospel to them, as otherwise morality has no foundation. And while one works in the direction of social Christianity, the other maintains that we cannot effect any effective changes in society, because the Kingdom is not of this world. These different emphases are mutually beneficial when practical work has to be undertaken; but they give rise to difficulties as soon as the members begin to reflect. When our three members meet in their kitchen between eleven o'clock and midnight and begin to talk over the day's work, they begin a discussion which often continues far into the night. The team is one; they cannot work separately, each in her own way. They must therefore go deeper, so they go to the Bible and to commentaries on the Bible to discover a basis for their social work, and a solution of the problem: what is evil? One believes in the actual personality of Satan; another believes he is only a symbol. And what has he to do with the disorder of the world and the Kingdom of God?

In the daily services for worship, even in the prayers, the teams suffer from the discovery of differences of dogma and of spiritual perception. The Orthodox Warden of the CIMADE hostel at Sèvres will not participate in Communion when several different teams are present. The problem of ecumenism cannot be avoided: the people who came together to serve Christ are split by national traditions, liturgical attitudes, confessional assurances and theological convictions.

If nothing but social work were involved, a two-fold attitude might be adopted—unity of the team for practical work in the world, diversity of tradition and of doctrinal standpoint in individual life. But the users of such arguments must not rest

satisfied with themselves. That is the danger when theologians discuss their different theologies among themselves instead of facing them in the light of Christ. The members of the CIMADE teams are free from this danger owing to the urgency of their work. They cannot rest satisfied with co-operation for social work, when their contacts with one another are filled with arguments about their beliefs. For their mission is to preach the Gospel, and they must agree about that message. It is something quite different from arriving at an agreement or working out some sort of compromise; it is a question of recognizing the Truth together, so that they can pass it on.

It is on these lines that the ecumenical experience of CIMADE is developing. When they return to their own countries and Churches, the members bring a fresh outlook with them. We do not know yet how to make full use of the fruits of their experience. It is only a short time since we realized this extraordinary gift, which no one had either foreseen or sought. It was the Christians in India who first drew the attention of Madeleine Barot, our general secretary, to this point when she was travelling in Asia last winter. They said they were a mission-field in which the different confessions and national traditions were juxtaposed and sometimes opposed one another, in preaching Christianity, and they were deeply impressed by the ecumenical teams for preaching the Christian message organized by CIMADE, and they asked how they came about.

They do not come about without difficulties. In addition to the national, confessional and theological differences, the CIMADE teams—which are constantly changing their membership—experience the same difficulties as all other human relationships. But this little group of young men and girls, with hardly any organization, have undertaken a very definite vocation. It is this vocation which has given CIMADE its characteristic features, its community life, its mobility, its message (both spoken and lived), its ecumenical reality. It is the power of this vocation which created CIMADE—and this is the only thing which can maintain its life.

---

**Subscriptions**—£1 (\$4.00 in U.S.A. and Canada) for one year, 10s. 6d. for six months (Great Britain and Ireland only). Single copies, 10d.; reduction for quantities.

*All communications and subscriptions should be sent to—*  
**THE CHRISTIAN NEWS-LETTER, 20 BALCOMBE STREET, DORSET SQUARE, LONDON, N.W. 1**

---

Published by the Christian Frontier Trust, Ltd., and printed in Great Britain  
by the Church Army Press, Cowley, Oxford.